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"The Revelation of God which is given us in Jesus Christ is not a chance and passing glimpse which may be superseded by another, but is actually the full self-revelation of God, of Holy Love. And when God in Christ awakens in his church, and in each individual amongst us, faith and personal trust in this love of his, that is actually personal spiritual communion with himself" (p. 921).

Haering's book is one which could be used with profit in the theological classroom. To the liberally disposed, it may show how much more conservative of the vital religious content of Christian tradition than he had supposed, it is possible for the free and honest thinker still to be; to the conservative it may show how safe it is to sever the enslaving bonds of literalistic traditionalism. The translators are to be thanked for having made so valuable a work accessible to the very large number who read widely in this general field, but only what is published in English. There are many other works in the philosophy of religion and systematic theology, untranslated as yet, which such readers would welcome, and it is to be hoped that the generation will not be allowed to pass without such works as Kaftan's *Dogmatik*, Wernle's *Einführung*, and some of Troeltsch's *Schriften* being made available for the English reader.

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POPULAR ESSAYS ON CURRENT RELIGIOUS PROBLEMS

Theologians are not the only thinkers interested in religion. To be sure, we have been wont to include philosophers as having at least a speculative interest therein. But within recent years we have had an increasing number of practical men of science volunteering an interest in one or another phase of religion. It is refreshing to find within the compass of a brief discussion a treatment of the relations of religion and science so fresh and forceful as that which Professor Keyser has given us in this Phi Beta Kappa address.¹ Professor Keyser rejects the position that religion is essentially idea or concept. It cannot be subject-matter for science, since science destroys what it analyzes. It can be known only through the appropriate emotions. The theory of Professor Gilbert Murray and others, that religion has to do essentially with the uncharted, is controverted; and it is shown that, even if this theory were true, it could not mean an end to religion, since the uncharted

¹ *Science and Religion, the Rational and the Superrational*. By Cassius J. Keyser. New Haven: Yale University Press, 1914. 75 pages. 75 cents.

is an infinite of the highest order, which human science can never overtake. However, Professor Keyser's main thesis is that beyond the domain of reason and above it there is a realm of superrational reality, the ultimate and permanent source and basis of the religious emotions. These emotions do not die, but are chastened and purified with the increase of knowledge. While Professor Keyser's appeal to mathematical analogy in support of this theory, particularly the use which he makes of the mathematical method of limits, is wholly non-technical and clear, it will not appear to those outside the circle of professional mathematicians to carry quite the weight attached to it in the discussion.

Professor William Adams Brown does a valuable and wholesome work of mediation in his volume upon *Modern Theology and the Preaching of the Gospel*.¹ The material gathered into this little book was originally presented in lecture form before various bodies of ministers, and appeared serially in the *Biblical World* during 1913-14. This will explain the popular style of the discussions as well as certain clear limitations upon their value. Professor Brown protests against the current tendency to attempt to live upon other people's answers in the field of religion instead of trying to get answers of our own, and suggests that this is the reason for the general impression that theology belongs to the past. Modern theology is not a reconstituting of the facts of the religious life, but a new appreciation of them. The universal fact of religion reveals it as one of the ultimate realities; yet not all religion is equally valuable, and Christianity becomes by pre-eminence the religious hope of the race. Christ is the center of the Christian faith as he is the key to the Bible; everything in the Bible and everything in life must submit to the test of his life. The Bible infallibly leads to a sufficient knowledge of religious truth. The modern view brings God near in character, not in essence, and relieves him of the imputation of arbitrariness; yet it encounters a conception of universal law under whose emphasis the sense of intimacy with God may pass away. We need to reaffirm our faith in miracle, not as signifying an interruption of the order of nature, but as indicating "God's method of self-disclosure to men." Out of such self-disclosure—in new forms, in great men, in flashes of insight—come new beginnings. The most familiar example of self-disclosure in current religious experience is prayer. We no longer conceive of salvation as merely "from hell to heaven"; our sense of the importance of the present and of social relationships demands

¹ *Modern Theology and the Preaching of the Gospel*. By William Adams Brown. New York: Scribner, 1914. viii+274 pages. \$1.25 net.

a new statement. We are to be saved from un-Christlikeness, which is selfishness, and unto Christlikeness, which means saviorhood. Only love can save, but the modern social movement has given a mightier instrument to love. Love is the costliest thing in the world, and the law of cost holds for God as well as for men. "Atonement is something which happens in God." We see that Jesus shared our limitations, yet something within us rebels against the tendency to think of him in the terms of humanity pure and simple. Modern theology helps us to see that the Christian community always meant by the deity of Christ, not a qualification of essence, but the actual service which he performs in meeting the deepest needs of the believer; it makes clear to us the abiding need of "a self-revealing God" and a unified and compelling human ideal. Logical demonstration never leads to belief in the deity of Christ; only when we ourselves know him as trustworthy, righteous, adorable, do we actually believe him divine. The special function of the church is to "remind men of God and help them to realize his presence as the supreme reality"; in the discharge of this function it engages in worship, instruction, and inspiration. The church must lead in the current moral and religious revival, for it has access to the largest number of people, it commands the ultimate religious motive, and of all institutions it is most free from conflicting interests. This obligation makes clear the necessity for a practical unity of Christian people. Just why Professor Brown, having indicated in luminous fashion a path to the new appreciation of Jesus, should revert to the Chalcedonian formula is not quite clear. But he says that if you are a specialist in theology with a technical interest, you are to be told that "Jesus Christ is very man and very God—two natures in one person, each complete and perfect." This is nothing short of a reversion to the Greek philosophy of essence, and a refusal to think your problem of the person of Christ in the terms of modern thought. This tendency appears somewhat less pronouncedly in other connections. At the same time, the discussion will meet the needs of many a thoughtful pastor.

*The Problem of Atonement*¹ controverts the substitutionary theory of atonement. Dr. Wright holds that Jesus is substitute neither for our penalty nor for our righteousness. What he suffered was due to his effort to bring humanity back to God. This is the meaning of both the incarnation and the death on the cross: without them men could never have believed in the willingness of God to forgive and re-establish

¹ *The Problem of Atonement*. By W. Arter Wright. Columbus, Ohio: S. F. Harriman, 1913. 291 pages. \$1.00 net.

fellowship with them. But the sufferings of Christ were in no sense necessary to make God willing to forgive. The Father and the Son were perfectly at one in the purpose to redeem, and the suffering of Calvary simply uncovers the heart of God and makes clear the suffering which he continually undergoes on account of the sins of humanity. The work of Jesus was the supreme illustration of the divine attitude; but that law of vicarious suffering must continue to operate if the world is ever to be won to God. Hence it is the duty of the church to continue what Jesus Christ began. Only such a concrete manifestation of the mind and will of God can bring about in men the necessary change of mind and the willingness to accept a new character implied in the re-establishment of fellowship. We have a vital rather than a mechanical or legalistic view of atonement here. The author is bound, however, in his own thought, to justify his view by appeal to the New Testament, apparently assuming that there is a single and unified view of atonement presented therein. The attempt to explain how the matter lay as between members of the Trinity before the incarnation does not illuminate the discussion. If Dr. Wright's Biblicism and deference to the theology of the ecumenical creeds were modified, he could come nearer reaching a conclusion satisfactory to the modern religious consciousness.

The question of baptism is not one that engages the modern man very deeply, but Dr. Morrison has a thoughtful word for the immersionist bodies,¹ especially in view of the modern imperative of Christian unity. It is urged that the King James translators were quite justified in transliterating the Greek term *baptizo*, rather than translating it, since in the time of Jesus "baptism was an institutional function and not a mere specific physical action." Its initiatory significance and not the matter of form or symbolism was uppermost in the consciousness of the primitive Christian community. The view that the chief meaning of baptism lay in its indication of the candidate's willingness to assume the status of a member of the Christian church Dr. Morrison terms the "functional" view, in contradistinction to the magical and legalistic views. While the value of baptism is primarily in its organic significance, it has a symbolic value when administered in the form of immersion. Those who have not been immersed have missed this symbolic value, which is, however, important but not essential. Immersionist bodies are not justified in imposing rebaptism upon those who

¹ *The Meaning of Baptism*. By Charles Clayton Morrison. Chicago: Disciples Publication Society, 1914. 222 pages. \$1.00.

come bringing proper credentials from other bodies. It is the usual legalistic view of baptism, entertained alike by immersionists and non-immersionists, which leads to this requirement. The functional view, however, is the true one, and to this view Disciples can adjust themselves more readily than Baptists. Only by the adoption of this view can the Disciples justify their contention that they are not themselves a denomination and that there should be a real organic Christian unity. It takes considerable moral courage for one in Dr. Morrison's position to do what he has done in this book with reference to Alexander Campbell and the traditional positions of the Disciples. It is interesting to see that in the mind of Dr. Morrison the matter is still chiefly one of getting a satisfactory exegesis of pertinent New Testament terms and passages. Doubtless the denominational consciousness of both Disciples and Baptists would require that. The book is significant as a piece of denominational self-criticism.

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BRIEF MENTION

THE BIBLE

WOOD, IRVING F., AND GRANT, ELIHU. *The Bible as Literature: An Introduction*. New York: Abingdon Press; 1914. 346 pages. \$1.50 net.

The supposed needs of students in colleges for a good textbook of the Bible have called into existence the "Bible Study Textbook Series." The authors of *The Bible as Literature* are practical Bible teachers in Smith College, and are presenting, in part at least, the results of their classroom experience. This is a sane method of discovery. It should reveal the best method of making clear to a class of college students the meaning and significance of the Bible. Professor Wood treats the Old Testament and Professor Grant the New.

The Old Testament is blocked into four divisions: prophetic books, books of narrative, books of poetry and wisdom, and apocalyptic literature—the supposed order of production in the main. The New Testament has no similar divisional breaks. At the close of each chapter there are a few "topics and assignments," which the teacher is supposed to hand out to the student.

The production of a model textbook of the Bible involves several difficulties. It is practically impossible for the writer of such a book as this to exclude his own personality from its method; in other words, he writes this as the book which he would use plus his own classroom methods. The next user of it must take the cold, bare book itself, and supply the personality which the writer assumes should accompany it. If perchance that cannot be done, then the book is not the model that it was expected to be.

The reviewer sees many gaps which the teacher must fill by his own methods. As an example of this kind, the discussion of Nahum is too brief and too prosy for